1:Arensberg & Kimball E-5 (1932-1934) 1940
ER6 Rural Irish ER6
County Clare

to do so. In one instance a man had mowed for a neighbor who, while not a relative, was a great boon companion. Furthermore, the bachelors whom no one had helped had, of course, been able to help no one. And the two strangers who had moved into the townland, in one case fifty years before, in the other thirty, had no relatives "on this side." One of these was a man who had never got along with his neighbors, accused the whole townland of plotting against him, and was cordially disliked in return. The other had the help of a boy sent by a cousin in a near-by townland.

The generic term "cooring" is given to all non-monetary coöperation of this sort in many parts of Clare. The word is a direct borrowing from the Irish *comhair*, which is similarly used, originally meaning cotillage, now having the added meanings of alliance or partnership. But more interesting was the fact that the small farmers explained their cooring in terms of the "friendliness" of the place. So, we shall see, the term "friendly" is applied to the extended (and also immediate) relatives or "friends."

When asked especially why they were coöperating, the farmers' answer was that they "had right to help." In general terms they would phrase it that "you have right to help friends," or again that "country people do be very friendly; they always help one another."

Now the phrase "have right" is an expression in the brogue or English dialect spoken in Ireland (and in Clare) which, like "friendly," is a translation of a Gaelic idiom. It expresses an obligation, duty, or the traditional fitness of an act. The Gaelic word for which it is a substitute is *cóir*, and a bilingual countryman translates the Gaelic phrase *tá cóir orm* (the obligation is on me) into "I have right to." The countrymen of Clare, at least, do not ordinarily use or understand the phrase "I am right" to mean "what I have said is true." The countryman is explaining his economic acts in their traditional family setting as part of the reciproci-

16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6
(1959-1960) Inis Beag

The knit sweater called a "ganzie," is not a traditional item of wear, as is commonly asserted by writers, but was introduced in the 1890s as a cottage industry by the Congested Districts Board, which sent instructors to Inis Beag to teach the women there the manner of knitting the intricate patterns. Only children wear the ganzie, for men always have preferred a dark sweater of simple design which is indigenous to the island. The patterns bear such euphonious names as "crooked road," "figure eight," "double diamond," "rosebud," "honeycomb," and "blackberry," and most of them are common to the rest of Ireland, the British Isles, and other parts of Europe. The term ganzie, in fact, undoubtedly derives from the Channel island, Guernsey. A widely held belief that each Inis Beag family has its own distinctive sweater pattern, comparable to the Scottish tartan, by which its drowned members are identified is unfounded. Seventeen women knit for the mainland company, which supplies them with yarn, and are paid between 2 pounds and 2 pounds and 10 shillings by weight for each sweater. Some are able to knit a ganzie in a week, but others take two or three weeks; one woman made 41 sweaters during 1959. A girl working steadily at the knitting factory can earn slightly more in a week than one knitting a ganzie in that time, but most girls choose to knit sweaters because they can be at home where their task seems less tedious. Some women prefer to sell their sweaters to tourists and can on occasion dispose of a ganzie for as much as 6 pounds, but these women must purchase their own yarn, and marketing is much less secure as tourists seldom come into island homes. At present, the finest ganzies are knitted by women in Co. Donegal, a fact which Inis Beag women admit privately.

The woven belt and cowhide shoes of Inis Beag folk have an ancient heritage, just as has the *curach*. It is not known when the belt, or *crios*, was introduced into Ireland, but it has been worn for centuries by Portuguese seamen. Known as "pampooties," the island style footwear once was worn widely in Ireland, although made from various hides and skins, and a century ago was cut from sealskin in Inis Beag. The term pampootie is of Scandinavian origin, and my wife and I have heard it used among Danish peasants to describe their shoes. Today, a Danish expatriate who has lived in the island for almost a decade supports himself by weaving *crios* on a loom for the folk; he also sells them to visitors and to mainland shops along with woven ties and bookmarks. Although "the Dane" has come to monopolize the production of belts, several women occasionally make them by hand for their menfolk and to sell. The manufacture of *crios* once was largely in the hands of women, and they wore them sewn to their petticoats and tied at the side, but now it is mostly men who wear them. Three yards long and two inches wide, the belt is woven with a multitude of colors and designs and is worn wrapped twice around the body and tucked in at either side of the waist. Elders prefer traditional designs and shun the color green because it is unlucky, but young men are coming to like experimental patterns and all of the basic colors and their many shades. Contrary to popular opinion, there are no family designs. Some persons, however, ask for the same pattern every two or three years when they buy a new *crios* if they believe that it has brought them luck.

Pampooties are favored in Inis Beag because they are ideally suited for wet rocks and frail canoes. The spiked heels of female tourists and visiting emigrants who come ashore in *curach* are viewed with trepidation by crewmen, who are sup-